hand, commonly feeling, lies on the buttocks of the woman in labor. 844
Her hand follows the forward movement of the child's head across the coccyx to the perineum and on to the vaginal opening. As soon as her right hand, which is between the legs of the prone woman, feels that the head is coming through, she has the woman bear down as hard as she can at the next pain.

Once the head is out, they do not wait for more labor, but draw the child out, taking it by the chin.

The only definite interference in the delivery which they attempt 845
is enlarging the vaginal opening if the child is not delivered after strong labor-pains. First they try to enlarge it sideways. If that does not help, they stretch it lengthwise. In one case four women are supposed to have had their fingers in the vulva. If this stretching is not successful, then the perineum is deliberately torn, often up to the anus, to make room. No attempt is made to heal such a tear, because, as a Hottentot woman explained to me as an obvious fact, the path of the next child would be blocked.

All the motions of the hands are done under the skin blanket which 847
covers the woman in labor. During the delivery she is given soup to strengthen her. Assistance at birth is exclusively the domain of women, whether old or young, mothers or not.

Here and there they vaguely connect the east wind with the labor of [821]
a woman. When the east wind blows, one can sometimes hear the question: "Which woman has delivered today?"

(220) Cutting the umbilical cord is done without delay. The cord is tied approximately in the middle with sinew or bast from a thorn tree and then the long end thread is fastened to the left leg of the mother to prevent the cord from slipping back. Sometimes they tie the thread to a pole. Right behind the place where it is tied the cord is cut, leaving the knot on the mother's end of the cord. A span's width from the navel of the child (they measure between their spread thumb and middle finger), [804]
the cord is tied again and cut. The mother is given some of the blood that drips from the cut, if she is bleeding too heavily.

The old woman who had charge of the delivery cuts the cord. She [791]
is also the only one who is paid. The usual payment was two goats for a boy and one for a girl.

They do not differentiate between dead children and seemingly [787]
dead ones and do not know any methods for resuscitation. Prophetic gifts are ascribed to children who are born with a "helmet," //ga-hara (general clicking sound), our good luck caul.

artificially-fed creatures were given the breast on the fourth day, they were often too weak to suck greedily. 853

[222] The child is weaned by the mother rubbing the bitter juice of an aloe on her nipples. If the mother suffers because the milk is no longer being taken, she is milked a few times directly into the ashes of the hearth fire. Just as the milk fizzles away there, it is also supposed to dry up in the woman. 862 [278]

d) Childbed. Directly after delivery the woman is covered up as warmly as possible so that she will sweat. 847

Eyewitnesses reported to me a peculiar custom which is probably no longer practiced today. Several women press firmly on the hip bone of the woman who has just given birth and is still lying on her side. Sometimes this process of "hip sitting" *Hinsthum*, is done in such a way that the person performing this act, while placing her foot on the hip of the woman, takes hold of a hut pole with her arm in order to press against the woman even more firmly. The purpose of this is to press the bones together again which, according to their beliefs, were forced apart by the act of giving birth. That also explains the rule that the woman in labor must lie on her side. The bones of one side are supposed to press with their weight against those of the other side. If she were on her back, her pelvis would, as they say, spread apart.

A Hottentot woman (of the old school), does not touch water; not even after the delivery is washing attempted. A white woman wanted to place a cold wet cloth on a Hottentot woman who was bleeding severely and had fainted several times. When she took it from the water and wrung it out, the native women left the hut and made the white woman responsible for the death of the woman which they believed was unavoidable after touching her with water. 846

The new mother rests in bed until the third day and sometimes until the seventh day. Only the blanket under her is changed. To take care of her needs, the woman leaves her bed from the first day.

To help the after-pains disappear, a hot infusion is given, made from the same roasted and crushed rooty formations that are used in the care of navel wounds.

After the seventh day, or sometimes not until after the tenth day, the new mother usually pursues her usual activities. I have not been able to check the information of one woman [223] that menstruation begins a month after birth, even when a child is nursed. [811]

In conclusion, a word about multiple births. It is not considered good luck to have twins. A case of triplets occurred in the year 1897 845 [771]

in the place called Spektakel. The Hottentot woman, Anna Marie, bore during her second marriage two boys and a girl, who were still alive in the year 1902. Her husband was Johannes Fortani, the descendant of a freed Negro slave. I also heard about a case of quintuplets in the year 1884 or 1885. The father, Jacobus van Neel, was a Bastard, the mother, named Trein, produced three girls and two boys. The children were alive at birth but died immediately afterward. 895 ●

3. Use of Medicine

Hottentot medicinal knowledge and methods of healing become less clear, the nearer they approach the field of internal medicine. The use of medicine is all that seems to me worth mentioning. 757 278

The Hottentot leaves nothing untried. Aside from practical success, either imagined or real, another consideration also guides him at times. He knows that among the plants of his country there are many healing ones. He also knows of many ailments for which there is probably some healing plant with which he is not acquainted. Further, every herd boy knows that the goat is not dainty in the choice of the plants it eats; it eats nearly everything and so probably, (as the Hottentot reckons) it also eats the healing plants that he is not yet acquainted with. The effective substances of these plants are transferred to the goat and are partly retained in its manure. Therefore goat manure is believed to contain healing properties. 757 278 825

Thus the treatment of chickenpox, /kgo-ras, consists in the following: the sick person is given a drink several times a day, in which about 1/2 liter of diluted milk is cooked with a handful of fresh (or double the amount if old) goat manure. Lean goat meat is the only other nourishment that he may have. 757 278

Whether the following treatment reported to me by two separate eyewitnesses, is used very much, is uncertain. Several men killed a goat, pulled off its skin as quickly as possible in order to place it on the sick person's body while still warm. It may well be that this wrapping works as a beneficial irritant to the skin.

[224] The dried body of the so-called "jumpy" snake *Rhinechis capensis* Gthr. is considered an infallible antidote for snake bite. A few finger widths above and below the bite a deep cut is made, each about 1 centimeter long and the blood is sucked out of each of these cuts for about a half hour with the bleeding horn. Then a small scrap of 757 825

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13

304 [875] been reported of the Naman. The motive assigned by Kolb to the custom was the fear of the women that if they were to have intercourse with a man who had not had this operation performed upon him they would bear twins. Most other writers state that its purpose was to increase the swiftness of the man in running!

Finger mutilation, already noticed in the Bushmen, was also common to all the Hottentots, especially among women.[1] It consisted of the removal of one or two joints of the little finger, and sometimes of the first joint of the next finger as well. The reason for this [745 751] custom is doubtful. It has variously been looked upon as a sign of mourning, or, especially in the case of children, as designed to be [587] magically protective. Kolb, Wikar, and other early writers state that it was confined to those women who had married more than once, a fresh joint being cut off before every fresh marriage. There is [854] ample evidence, however, to show that it was also practised on children, even on small babies. The data available are not sufficient to enable us to determine the underlying motive with accuracy. The corresponding custom among the Bushmen, as we have seen, seems to be practised mainly as a protective rite on infants whose immediate predecessors have died, and this may also have been the meaning in some cases of the Hottentot custom, although it is probable that the motive differed in various tribes.

Scarification seems also to have been employed among the Cape Hottentots, and still is among the Naman, in connection with a large variety of ceremonies—boys' puberty rites, hunting rites, remarriage, healing of disease, etc.[2] It consists in a number of small cuts made by the officiating person on the chest of the individual concerned, and the wounds are rubbed with ashes, producing slight permanent scars. The different occasions on which it is practised will be discussed more fully below. The perforation of the nasal septum and of the lobe of the ear for the reception of ornaments is also found, the latter especially being very common.

[1] The relevant literature is summarized by Wulf, *op. cit.*, 88–9.

[2] Wulf, *op. cit.*, 84–5; cf. also Olpp, "Aus dem Tagebuche der Nama-Khoi-Khoin," 40–1; Wikar, *op. cit.*, 57–61; (Mrs.) A. W. Hoernlé, "The Conception of Sex among the Hottentots," 67–9 *et passim*.

[i.e., castration of the left testicle. — Analyst]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

852 source of water. It seems also that the mother is ceremonially reintroduced to water in the same way as in the remarriage ceremony, except that here it is the older women who have looked after her during her confinement who free her from all her restrictions.[1]

844 184 Kolb's description of the birth customs among the Cape Hottentots agrees in the main with that given above for the Naman, but contains a few additional details.[2] When the time for delivery is at hand, the patient is assisted by two or three of her near female relatives, as well as by the midwife of the kraal, who is specially summoned. As soon as the latter enters the hut the husband must leave it, and may not enter [783] again until the birth is over. Should he do so, he becomes "unclean", and must purify himself by slaughtering a sheep for a special cleansing meal in which the other men of the kraal take part.

845 757 If the birth goes easily, all is well. When, however, it is unusually protracted, the women make a decoction of finely cut tobacco and cow's milk, or, where the latter is not available, sheep's milk; strain it, and allow the milk to cool. It is then handed to the patient to drink, in the belief that it will increase the pain and thus lead to a speedy delivery, or else cause strong vomiting which at the same time expels 849 the child. The new-born baby may not be cleaned with water, which they say is "unhealthy". Instead it is rubbed all over with moist cowdung; when this has dried and fallen off, the baby is washed in [829] the juice of the Hottentot fig (*Mesembrianthemum edule*), which will make it ruddy and fleet of foot; then smeared all over with freshly-melted sheep fat or butter, and finally powdered with *buchu*.

The afterbirth is buried in a hole in the ground, together with the blood flowing from the woman. This is all collected on the skin upon which she has lain from the beginning, and on which she must continue to lie as long as the blood flows from her. When that flow ceases, and the woman can or may arise, the skin is wrapped up together with the blood, etc., upon it, and is buried, so that no sorcerer may get at it and use it to work evil magic. The umbilical cord is 856 bound with a piece of sheep's sinew until it falls off; there is no mention of any special usage connected with it.

Before meeting again after the birth, husband and wife must both rub their bodies down anew with cowdung, smear themselves with

[1] Rhenish, "The Social Value of Water among the Namas," *S. Afr. J. Sci.*, xx (1923), 524, 527–8.

[2] *Vergeldige Aanmerkingen*, Part I, ch. Concerning, "Bidden aan den aanstaanden Heelmeester," *Caabische and Cambodjaansche*, 66, 304–6; Grevenbroeck, "Uit den Oosten Tijd," 214 *passim*.

fat, and powder themselves with *kuiku*. When the husband then enters the hut, he must first smoke a pipe of dagga, and not till the effects of this have worn off may he speak to his wife and again sleep in his hut. 846 [876]

Graevenbeerk adds the information that the woman, after the birth, must remain in her hut for at least eight days. When this period of seclusion is over, she is ceremonially washed from tip to toe in warm water, if it is winter, or in cold water if it is summer. Only then is she allowed to leave the hut. During this washing men may not be present. A feast is then held, in which blood relatives and friends participate. The birth of the first child, according to Kolb, is celebrated far more lavishly than are subsequent births, especially if it is a boy, when all the inhabitants of the kraal join in the feast. 851

The descriptions given above are almost certainly inadequate. But they contain sufficient detail to show that the ritual accompanying birth has at least some of the elements found in the other Hottentot "transition rites". The seclusion of the mother, her avoidance of cold water, and the observances relating to the fire during the period of seclusion, the fact that her husband becomes unclean if he enters the hut, and finally her ceremonial reintroduction to the use of water, as well as the first introduction of the baby to the source of water—all these, as we have seen, are essential details in all ceremonies associated with the conception of Tsuni. From Mrs. Hoernlé's general analysis of these ceremonies we should expect to find also a ceremonial meal in which only the new mother and other women who have borne children take part; but, although mention is made of a feast to celebrate the birth, in none of the descriptions available of the birth ceremonies is there any record of this special meal. Wikar, however, explicitly mentions it in his general account of the occasions on which women alone may take part in the *andersmaken* feasts.[1] He gives no description of the birth customs; and Mrs. Hoernlé's own data on the birth ceremonial have unfortunately also not yet been published. 847 848 783 784

Abnormal Births

Children born with a caul are credited with prophetic powers. Such a child, according to one of Mrs. Hoernlé's informants, might become a clever *Igai aob* (magician) if given the caul to eat as a child; 845 791

[1] Op. cit., 50.

FX13 Hottentot FX13
Nama
Cape Hottentots

others, however, said that the child became a *gubo aub* (seer).[1] Misshapen or deformed children, on the other hand, especially girls, were, according to some writers on the Cape Hottentots, buried alive in the hole of some animal or exposed, lest they should bring ill luck on the community; while the death of the mother in childbed usually also meant the burial with her of her living baby, unless some other woman could be found to suckle it.[2]

Twin births among the Namas are to-day regarded as unlucky, but the children are not killed, nor are there any special ceremonies connected with them. Often the mother cannot rear them both, when one of the mothers-in-law or a sister helps her.[3] There is evidence enough in the literature relating to the Cape Hottentots, however, to show the former existence in this division of special usages connected with twins. Graevenbroeck remarks simply that if a woman bears twins, one of them, especially if a girl, is either exposed as a prey to wild animals, or on a bush, or even buried alive, the reason for this custom being the inability of the mother to rear them both.[4] Kolb, on the other hand, gives a detailed description of the manner in which twin births were greeted.[5] If the children are boys, he says, the parents observe an *andermaaltes* or feast by killing two fat oxen for the entertainment of the whole kraal, who all rejoice at the birth as a great blessing. But if they are girls there is little or no rejoicing, and only a couple of sheep at the most are slaughtered. Often enough, in such a case, the parents will refuse to rear both children, and pleading either poverty or the scarcity of the mother's milk, will do away with the worse featured of the two by burying her alive or exposing her on the bough of a tree or among the bushes. Similarly, if the twins are of opposite sexes, the girl will be exposed or buried alive, while great rejoicings are made for the boy.

In this connection it may be recalled that the motive assigned by Kolb to the custom of excising one testicle is the fear of the women that if they were to have intercourse with a man who had not had this operation performed upon him they would bear twins. There is nothing in Kolb's account, however, to show that the father of twins has to undergo any special treatment at the birth, as one might expect

[1] "Social Value of Women," 320; cf. Schultze, *Namaland und Kalahari*, 100.
[2] Graevenbroeck, op. cit., 365; Pinkerton, *Supplementary Stat-Africa*, 394; Sparrman, *Voyage to the Cape*, i. 319.
[3] Schultze, op. cit., 103; private information from Miss. Hoernlé.
[4] Op. cit., 365.
[5] Op. cit., 60-4; cf. Pinkerton, loc. cit.; Tim Rhynse, "Account of the Cape of Good Hope," 840; Thunberg, *Travels in Europe, Asia, and Africa*, ii. 150.

if his explanation of the excision were correct. Most other writers, as we have already mentioned, state that the operation was performed in order to increase the swiftness of the man in running.[1]

Name

There is no record of any special naming ceremony among the Hottentots, apart from Graevenbroeck's statement that at the feast marking the end of the mother's seclusion her husband publicly asks her what name she has conferred upon the child. In general he agrees with her, while all the other people present, as Graevenbroeck naively puts it, praise her ingenuity, greet the child by its name, and then, after wishing both it and the parents good luck, celebrate the feast.[2] Kolb says the child's name is decided by the mother immediately after the birth, unless she is too weak to do so, when the child is named by its father. The names chosen, he adds, are those of cattle, sheep, and goats.[3]

We have already noted, however, that among the Namas, and probably this applies to all the other Hottentots as well, all sons take the name of their mother, and all daughters the name of their father, as their chief or "great" name, *gei khoi /ons*. If the father's name, e.g., is *gomaxiŝ*, and that of the mother *//khamides* (*-ô* and *-s* are the masculine and feminine sex-endings respectively), a son will be called *//khamides* and a daughter *gomaxia*. To this name the son, when he is grown, adds another—the "great name" of his father, modified by infixing the syllable *ma* before the final gender suffix. His name now will be, in the example given, *//khamides-gomaximaô*. The use of this additional name is less customary with women; but if found follows the same principle; hence *gomaxia-//khamidomaa*.

As a result of this system of naming, all own brothers will have the same name, and all own sisters will have the same name. The difficulty this involves is evaded, as we have seen, by the use of special adjectives indicating the relative order of birth. The eldest son, e.g., will be called *//khamides gaiŝ*, the second son *//khamides /xagumaô*, the youngest *//khamides /kaxiŝ*, and so on, and similarly in the case of the daughters. Additional distinctions are made by means of nicknames, of which there is a great variety. Some refer to physical characteristics, others reflect some historical circumstance connected

[1] Kolb, op. cit., pt; cf. Ten Rhyne, loc. cit.; Wikar, op. cit., pp-p.
[2] Op. cit., [illegible].
[3] Op. cit., [illegible].

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

But *||Gaunab* also figures in the myth as the opponent of *Tsui ||Goab*; and there it is further said, by the Namas, that "*Tsui ||Goab* lives in a beautiful heaven, and *||Gaunab* lives in a dark heaven, quite separated from the heaven of *Tsui ||Goab*", while the Koranas told Warns that *Tsui ||Goab* lived in the Red Sky and *||Gaunab* in the Black Sky.[1] Two of the old writers, Valentijn and Wikar, also speak of *||Gaunab* as a "black chief", while Graevenbroeck calls *Dawab* the "god of the underworld". The interpretation of this myth is difficult, as we have no further information at all about the two "heavens" referred to. Hahn reads into it a metaphor illustrating the change of day and night, and identifies *Tsui ||Goab* with the Red Dawn and *||Gaunab* with the Black Night.[2] An alternative explanation, if we remember that *Tsui ||Goab* is not only the rain-giver, i.e. the fertiliser, but also the creator, while *||Gaunab* is the cause of sickness and death, may be that the myth symbolises the conflict between life and death. But this is mere speculation, as we need to know far more about the beliefs and practices relating to these two beings, and, it should be added, about the beliefs relating to the fate of the dead, before interpretations of their significance can be advanced with some prospect of accuracy.

Magic and Divination

In common with most primitive peoples the Hottentots have amongst them certain individuals who are specialists in the art of magic. Of these magicians, */gui oaga*, we have extremely little information. Nothing at all appears to be known about the method in which a person becomes a */gui aob*, or of the training he has to undergo. One of Mrs. Hoernlé's informants said that a child born with a caul might become a clever */gui aob*, if given the caul to eat whilst still young; others, however, said that such a child became a *gabo aob*, a seer.[3] It is not even definitely stated if these magicians are of either sex, or men only, but the fact that the name by which they are known is always written with the masculine suffix seems to imply the latter.

The name */gui aob* itself, according to Schultze,[4] is derived from */gui*, the magic medicine used by these men in their work. This medicine is carried about in a small box cut from the horn of some animal. It is made up of vegetable ingredients taken from the roots of a large diversity of plants, and of the flesh and bones of various

[1] Hahn, op. cit., p. 9.
[2] Ibid., p. 16.
[3] Kuhn, Folklore of Women among the Namaqua, p. 5.
[4] Nama und Hottentot, p. 206.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

[757] 276 leaves of *Mesembrianthemum tortuosum*, also taken in the same way for pains in the stomach, or the leaves of *Galenia africana*; headaches are treated with a decoction of dagga seeds (*Cannabis sativa*), also used for bronchitis; and for pains in the eyes an ointment made from raw fat and pulverized dagga is applied.

[805] *Mesembrianthemum edule*, stamped and given as a pulp, is used for delayed labour or retained afterbirth; *Euphorbia tenuissa* is given for tedious labour; and for troubles after parturition the leaves of *Rhus* sp. are boiled and taken in decoction. But a more common remedy for women's ailments is */au /aruḍ*, the condensed urine and faeces of the *damin* (commonly known among the Dutch farmers and the Dutch-speaking Hottentots as "damispis"). Boiled and strained the liquid is given in dry confinements, during parturition [917] generally, and for irregularities of menstruation. In large doses it is believed to be the perfect abortifacient. The same substance, finally purified by the ashes of the atmosphere, is given internally [782] in decoction and infusion for all sorts of poisoning of whatever origin, and rubbed into scarified snake bites and scorpion stings. It is also used in such minor complaints as stiffness in the back and pains in the stomach.

Diarrhoea is treated with a decoction made from the powdered and boiled roots and stem of *Royena pallens*; and *Sarcocaulon Burmanni*, powdered fine, is used as an astringent for the same complaint. Purgatives, Laidler remarks, have a strange fascination for the natives, and are widely used for pains in the stomach or "fevers" "to work them out". A tangible removal, it is argued, must always be productive of good, for the Hottentots, according to Laidler, "firmly believe that whatever they suffer is caused by a tangible something." One of his informants, a professional herbalist, said that the same medicine prepared in different ways may have different actions. Thus if *Royena pallens* is cut in an upward direction it will act as an emetic, if cut downwards it is transformed into a purgative! Other purgatives are *Royena hirsuta* and *Chironia baccifera*, two mouthfuls of which taken in decoction, are an efficient dose and have a rapid effect. The latter plant is also used in decoction for boils, as are also *Gymnosiphon capense* Thun. and a species of liana. The latter is also burned and the ash sprinkled on ringworms.

Plasters and poultices are in common use, and it appears that a soft hot application, whether of goat dung, the inside of a goat disembowelled alive to prevent loss of heat, or a preparation of herbs,

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CAP. XXI.

De Magistratu.

Quilibet cunularum vicinus suum *Praefectum*, & ille plerumque superiorem, quos uno nomine *Capiteneos* vocant, agnoscunt. *Essequata*, tamen, sed soli, *Regem* habent. Juxta horum magnatum placita gubernantur omnia; ita ut subjecti sibi magni suopte praestare soleant, ad nutum *Capitanei* semper paratissimi. Migraturum cum est, a *Praefectis* monentur; Inire matrimonium cum volunt, a *Capiteneo* libertatem petere coguntur, summa cum observatione dicto ejus obedientes.

CAP. XXII.

De *Jure gentium*.

Quamvis non *Numinis* neve pudoris vinculis adstricti sua se lege exsolvant, [1] sibi ipsis saepe sunt lex, ea quae fecere majores, casco impulsu, consuetudine magistra, imitantes. Ita si gemellos pariat mater, masculum & femellam, hanc *Jure gentis* occidunt in cunis. In eo fere tantum a *Scythis* distinctus, quod hi in *Amazonum* regno mares interfecerint: distinctus in eo priscis in *Africa* [2] *Carthaginensibus*, qui vivos praesertim pueros, & immolam aetatem *Saturno* sacrificabant. Omnes vero quotquot nascuntur masculi alterutro castrantur statim a nativate testiculo; ne in frugiferi terra, plures, quam alere possit, incolas recipiat; atque ut illi adsint, quo tanto velocius possint currere.

[1] Romans. end. cap.

[2] vt de Scythis Justin. (lib. II. 4. 19: *Si qui mares nascerentur, interficiebant.* lib. II. 2. 8: *Justitia pretia imperio culta, non legibus.* D.P.)

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[1] Cornelisz. describes this custom somewhat more fully. See below, p. 181. A.

[2] Many of the early writers on the Hottentots mention this practice, some saying that it was done in early childhood, others that it was a puberty rite, and still others that it was performed upon a youth before his marriage. Kolb actually gives a minute description of the rite and claims to have repeatedly made a personal examination of the victims themselves. Meivell, more soberly, says: "Being inquisitive to know the truth of this I had the curiosity to search several of 'em (who will readily suffer you for a double stiver to do it), in two of which I could find but one testicle, they I suppose being married, as the rest who had two were not: which however shews the mistake of Kirchoff and others who assert that the Hottentots cut out one of the testicles of all their male children.

[See W. Greenbergh, this File, Cat. Hyp. 184. — Ann Hyp]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XXI.

The Magistrate.

Every little collection of huts recognizes its own chief, and the chief generally recognizes a superior, and all are called by the one name Captain. The Essequas, but only they, have a king. The whole government rests on these Magistrates; the subjects venture on nothing of importance on their own initiative, but are always ready to obey the Captain's nod. When they are to move the word is given by the Chief. If they wish to enter upon matrimony, they must obtain the permission of the Chief, obeying his word with complete submission. 622

CHAP. XXII.

The Law of Nations.

Although, being bound neither by the bonds of God nor of shame, they absolve themselves from law, yet they are often a law to themselves, imitating by blind impulse, under the teaching of dame custom, those things which their fathers before them did. Thus, if a mother bears twins, a male and a female, by the law of their race they kill the latter in the cradle [44]). In this their only point of difference from the Scythians is that they, in the kingdom of the Amazons, killed the males; while they differ from the Carthaginians who early inhabited Africa, in that they sacrificed living boys for preference, and in their innocent childhood, to Saturn. 845 ●

All the males that are born are immediately at birth deprived of one testicle, so that their barren land may not receive more inhabitants than it can nourish, and, as they add by way of further explanation, so that they may be able to run the more quickly [45]). 304 856

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as soon as they are born (according to Nieuhoff) or at the age of 9 or 10 years (according to others), and that forsooth to make them the more swift and nimble; but how that fancy should come into their heads I cannot tell." (V.R. Soc. 8, 51). Later writers all emphatically deny the existence of this practice, especially Fritsch, perhaps the most careful observer of the bodily characters of the Cape Hottentots. He maintains that Kolb [and also Maxwell] may have been deceived by the well-known fact that in both Hottentots and Bushmen the scrotum is often drawn up close to and just under the root of the penis, and appears to contain only one testicle, the other not having descended into the scrotal sac (*op. cit.*, 233-4). This observation may well account for the early statements that the Hottentots were monorchs. 304 856 [147]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

repudiant, factumque divortium. Nubtiarum solennia haec sunt: *Bovem*, binasve truves, quandoque plures, jugulant coeo, carnem exuviatam & tantillum aeri expositam cum propria pecudis adipe in dirtis cillis excoquunt, intestina sub cineribus assant, atque apparatis epulis necessarios invitant, & opponunt haec bellaria, suo se oblectantes more.

CAP. XXIV.

De liberorum educatione.

In puerperis facilis laboris naturalia vincula dextre sat's ligare ac solvere norunt; ubi vero difficilis partus furie ingruit, adhibent quandam mirandae efficaciae planiam, foetum commode expellentem; quam nullo pretio ab illis sive per me sive per alios, redimere potui: id enim communicare lege prohibitum esse, regerebant. Puerperae non diu latent; liberos sine ordine & inconcinne admodum educant barbarae matres; postquam per duas aut tres hebdomadas in mapalibus retinuerint eosdem, nullis unquam fasciis involutos, dorso appendunt suo; quadrisetribus paullo majores fumare *petum*,* ostimestres pedibus incedere, colobio tunc demandos, mihi ratum fecit quinquennis hujus regionis hospes; octennes novennesque tractare arma, arcum etiam & tela; ubi parentes cibum saepius eminus collocant, ad quem toties collineare debent, donec eundem inveniant, famem tamdiu perferre coacti.

* *Petum* is unknown to me. B.P.

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585 [40]) The marriage feast did not constitute the marriage ceremony, as Ten Rhyne's remarks would seem to imply. Grevenbroek gives a more adequate description, see below, p. 201.

824 [41]) The modern half-breed Hottentots of Little Namaqualand use *Mesembrianthemum edule*, stamped and given as a pulp, in
● 845 cases of delayed labour or retained afterbirth; and *Euphorbia restitata* for tedious labour. (Schapera, *op. cit.*, 413.)

846 [42]) The period of seclusion, according to Grevenbroek (see below, p. 202), was at least eight days.

[847] [43]) This Spartan training is not confirmed by other writers.
276 Ten Rhyne's statement that Hottentot infants four months old are taught to smoke is exceeded only by Tavernier's fantastic

[See 10: Grevenbroek, this File. — Analyst]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

if the marriage does not turn out satisfactorily, they put the woman away and make a divorce. Marriages are solemnized in the following way: they kill an ox, two or three or sometimes more sheep, then they skin the carcases and having exposed them for a little to the air they cook them with the animal's own fat in the pots we have mentioned; the innards they roast beneath the ashes, and when the feast has been prepared they summon their kin and set these dainties before them, enjoying themselves in their own way [1].

CHAP. XXIV.

The Education of the Children.

If a woman is in easy childbed they are sufficiently skilful in binding and severing nature's links; but when a difficult labour sets in, they invoke the aid of a plant of wonderful efficiency, which happily expels the foetus [2]. I could not succeed in purchasing this plant at any price either directly or through others. Their reply always was that they are forbidden by law to share it. Women who have had a child are not long in retirement [3]. They bring their children up without any regularity or niceness, as you would expect from savages. After keeping them two or three weeks in the huts, they then sling them on their backs without any swaddling bands whatever. At a little more than four months old they begin to smoke and at eight months to walk upright, at which time they are given a karosa, according to information given me by one who had resided five years in the place. When they are eight or nine they begin to handle arms, both the bow and spears. Their parents often place their food at a distance; at this they must keep on aiming till they hit it, being compelled meantime to go on fasting [4].

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this that "as soon as a male is born his mother partially castrates him, and gives him sea-water to drink, and tobacco to eat" (*op. cit.*, 352).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FA17

the use of it.[1]) And although there are here various excellent salt beds and pools, whose waters turn of their own accord to salt, yet they are ignorant of the use of it. But they do not refuse our pickles, or pickled foods, or salted flesh or fish. Our lettuces also and other vegetables they have at length learned to eat greedily, though at first, mocking the indiscriminate taste of Europeans, they would say that they were only fit to be eaten by cattle along with the grass of the field. Then, if asked to lunch or dinner, they would retort, make the oxen your guests, pile up the grass, boasting that they could endure fasting and had learned to bear poverty from childhood. And indeed on a close view of their whole life I have come to know that they are very patient of want living and order their whole existence in the rigorous manner of the Rechabites.

Our neighbours drink water and milk, but the distant tribes quench their thirst also with curds and various sorts of beer. This, which is like Rotterdam beer, is made by the women two hundred and more miles from here in huge earthenware vessels, and is of two qualities.[2]) The women also bake a coarse bread, and pound a grain unknown to ourcountrymen which produces a white flour and is very nutritive; it is of three sorts, and is somewhat bigger than millet, and not very different from it and panic-grass.[3]) On the women lies the burden of the household, and also the education of the children and cultivation of the fields.

If a woman among them bear twins, they rear them, giving them to the mother to be cherished and fed. In this they differ greatly from the nearer tribes and those who live among us, for their custom is, when twins are born, to take one of them, of course the girl, for they always preserve the male, and cast it with hideous cruelty to the birds and beasts to tear and rend in some thicket, or to bury it alive in the earth. The reason they allege is that

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Europeans do so" Olfendio, *Record*, 417). Grevenbroek evidently had these statements in mind when writing the passage above. Schreyer (*op. cit.*, 43) says that Hottentot men were forbidden to drink sheep's milk, which was a food fit only for women.

[2]) Sleen (*The Ama-Xosa*, 399-401) also speaks of two varieties of Kafir beer, utywala, a mild inebriant, mostly used at social gatherings, and umcwewa, a non-intoxicant kind, used for private and domestic drinking. The "Stavenisse" crew said the Amazhosa had corn from which "they make very well tasted and nourishing bread, and have beer both small and strong, which is not unpleasant in taste, and which they keep in earthen vessels" (Olfendio, *op. cit.*, 418).

[3]) Kafir corn (*Holcus sorghum*). The "Stavenisse" crew reported the existence of three kinds of this corn (Godde-Meinbergen, *op. cit.*, 97).

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

defodere; consuetas gemelliparum duobus liberis paribus alendis impares: quae si parientes aut continuo postquam partum ediderit extinguitur, vam sine mora cum caeteris rei infantis, etiam vivo, non minori crudelitate sepelliunt. Aliquando quandoque pater genere diros, natalium filiolae superstiti(1) condicit, atque alendam tradit.

Hic silentio neutiquam praetereundum mihi videtur, quod faber ferrarius quidam, vigesimo a Promontorio bonae Spei lapide equitanti, cave vagientem in arbore infantulum exclamavit, et non procul inde reperiam matrem probe dolumbatam gnatum diligere et στοργὴ* durantem.

Cui addendum reor, quod Europaeus quandam in ipso Promontorio, defossam ab Afris filiolam tempestive accurrentes effodentibus, collatilio collectoque aere nutrici eandem educandam detulerint.

Ubi vacca vitulum cum vitula simul enititur, illum in partes sectum canibus devorandum abjiciunt, hanc fatuè servant licet nunquam emolumentum, inanilia quippe res Afris his, juvenculam gemellam peperisse.

Pedicâ, laqueo, casside, telaque, cuivis leonidarum magnam partem virtiliant: quamcumque ferax, etiam elephantem cominctores venenatâ sagitta sauciarunt, hinc fugientem insequuntur eminus, eamque si non tempestivo, saltem post satis cruentum, et sub crepusculum membris venenis ei vegetiuo frigore jam obrigescentibus ei sanguine coagulato, cadentem venatores assequuntur, exuviasque dilaniatoque, illius cor (cujus valvulis aut orificio virus concretum adhaeret) exsindunt, omnique lurido abscisso rejectoque, carbonibus semiustum, et in buccas sertum, pro primaria dape praeda(1)tis, promiscide, et laeta gustatione

* The copyist did not know Greek. The word attempted to be written here is probably στοργὴ natural affection. B.F.

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(1) The existence of this practice among the old Cape Hottentots is well-authenticated, although among the modern Namaqua twins, though regarded as unlucky, are no longer killed. Kolb (op. cit., 443 ff.) describes it at some length. Cf. also Schapera, op. cit., 266.

10. Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

a mother of two is unequal to the task of rearing both at the same time.[1]) If the mother dies in labour or immediately after giving birth to a child, then, with the same cruelty as before, they bury her at once with the embryo or infant, even if alive. However it does sometimes happen that a father who is rich in cattle hires a nurse for the little daughter who has survived, and hands her over to her care.

Here I think I ought not to pass over in silence the fact that a certain smith, who was riding twenty miles from the Cape, heard a child wailing in a tree, and not far off he found the mother to whom he gave a good hiding to teach her to love and care for her offspring.

To this I think I should add that certain European women at the Cape itself, running up just in time, dug up a little girl buried by the Africans. They raised a sum of money by subscription and hired a nurse for the child.[1])

If a cow gives birth to a male and a female calf at the same time, they cut the male up and cast it to the dogs. The female they foolishly keep although it will never bear, for it is an unheard-of thing for these Africans that a twin calf should be fruitful.

For the most part they maintain a scant subsistence by means of snare, hook, weel and weapon. If their hunters wound any wild creature, even an elephant, with their poisoned arrows, they follow it from afar as it flees; and if they cannot come upon it sooner, then after sunset in the thickening light when its limbs are now stiffening with the poison and the chill of evening and when its blood is congealed, it falls and the hunters come up with it, flay it, and dismember it. The heart, to the valves and orifice of which the gathered poison clings, they cut out, and having chopped off and cast away all discoloured flesh,

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[1]) This incident is recorded in the official journal (Jan. 24, 1693): "Yesterday afternoon some Cape ladies, whilst taking a walk towards the downs where a number of Hottentots ordinarily live, were told that the latter had buried a woman who had been delivered of a child the previous afternoon and died shortly afterwards, and that with her they had buried the living baby, after having put it into a bag, covering it with earth as usual. Thereupon the women . . . opened the grave as quickly as possible, and took out of it the little child alive." The incident of the smith I have not been able to confirm, but it seems equally authentic, and shows that infanticide was on occasion practised by the Hottentots (cf. Fritsch, *op. cit.*, 294).